THE

Little Review;

OR, AN

Inquiſition of Scandal;

Conſiſting in *Anſwers* of *Queſtions* and *Doubts*, *Remarks*, *Obſervation* and *Reflection*.

Wednesday, Auguſt 7. 1705.

Gentlemen,

THe great delight I take in reading the ingenious Anſwers you give to ſeveral Queſtions propos'd in the Little Review, *as made me at ſeveral times maintain their Verity, tho' againſt Perſons that perhaps never in their lives apply'd themſelves to any Study. Pray Favour me with an Anſwer to the following* Querie.

Whether any Perſon that hath been wholly apply'd to Merchandiſe, and ignorant of the Latin Tongue, Philoſophy or Theology, is capable of Approving or Condemning an Author that Treats of thoſe Sciences; which if he doth, How muſt he be ſtiled?

Your ſpeedy Solution will much oblige

Your Admirer

Nottingham, July 11. 1705. W. W.

That there are too many of theſe ſort of Pretenders, we are ſenſible; and that it is impoſſible for them to perform their Pretences, is as true: They may perhaps have overheard ſome Perſon Diſcourſing on thoſe Subjects, and in the next Company they are for Broaching it as their own; but ſuch are not to be minded, nor are Perſons they talk with, to think the better of them, or the worſe of themſelves, for that little Confuſion of Notions they have ſtol'n from others; and they that do thus lay in their heads things quite different to their Educations, may take theſe Lines of *Horace*, and Tranſlate them to their own Uſe.

Si quis emat Citharas,——
Nec Studio Citharæ nec muſæ deditus ulli,
Si Scalpra & Formas non Sutor, nautica vela
Averſus Mercaturis, Delirus & Amens
Undique dicatur——

Mr. de Foe,

I Have no other Apology to make for troubling you with theſe Lines, but neceſſity; ſo beg the Favour of you to let me have an Anſwer of the underwritten, any where (Provided you tell me where in your next Review) *and you will extreamly oblige*

Your humble Servant,

T. I

T

I am a Young Man, that have in my Childhood been abuſed by a —— School Maſter (he's ſince dead, or elſe I could give him his due Epithet) and kept in Ignorance by his careleſs Negligence, inſomuch that my Parents thinking me a dull Lad, took me from him, and put me to Writing and Accounts, notwithſtanding I had ſtill a greater Inclination to Latin, *and after ſome time deſired to go to another Maſter, which I did; but in leſs than Years time I was pluck'd up, before I had taken Root (and ſo conſequently my Learning wither'd away) and put to a Buſineſs I don't much Matter; and at preſent I find, if I underſtood* Latin *as I ought, or might have done, it might be a great means of my Advancement, &c. —— My Requeſt therefore to you is, that I may be ſatisfied whether it is poſſible for me to attain to the underſtanding of a* Latin *Author tollerably well, without a Maſter, What Methods I muſt uſe for that purpoſe? What Books, &c. Or by what Ways or Means ſoever? And what time it will require (allowing a Medium in all things)?*

Ult. July 1705. Nunquam ſera eſt ad Bonos mores via.

We take the application of Objects to our Underſtanding, to be juſt like the putting of a Seal upon Clay; for as the Clay, if too wet, will retain no diſtinct impreſſion; ſo the Mind of a Perſon too Young, when apply'd to ſome Studies, may receive ſome confuſed Notions, but will retain nothing of improvement: Now we own, that a ſmall Twig is more flexible than a large Bough; but in this Gentleman's Caſe, We preſume that his Inclinations, and the ſtrength of his Deſire, may Capacitate him (with Induſtry) to overtake thoſe that have had the Advantage of earlier Diſcipline; and tho' they have read more Books than he has, yet he may underſtand them as ſoon as Younger Scholars, who generally retain an Author by rote, and often content themſelves with a Verbal Conſtruction, but ſeldom *know* it, till they come to be ſo old as this Gentleman may be, when he has again read *Latin*; but the time is not to be affix'd, which will be either longer or ſhorter, according to his own diligent application, and his Maſter's Capacity and Method of Teaching.

Sirs,

HAd you Printed my Letter whole or entire as you receiv'd it, it would have been much more acceptable than ſo disjointed, by pieces. If you your ſelf had not ſaid you ſolved it (and ſent it to Mr. Matthews's, *but too late) I would not have Credited it. You miſtake in ſaying I complain of your calling the firſt part of my Letter Bombaſt, for ſuch I endeavour'd to make it; your recommending it to the imitation, eſpecially of Men of Learning, and Students in Divinity; as you may ſee,* Little Review, Friday June 29. *If I am faulty in Writing after this manner, you are not without, to recommend it; but you might have taken it as a Feſt for your Feſt, and have diſtinguiſh'd between deſignedly and ignorantly. I ſay it was not that I complain'd of, but it was your Imprudence in gueſſing the Perſon that ſent it to be a F—l, which was unadviſed and inconſiderate, for you knew not who ſent it; ſuppoſe it had been one of your chiefeſt Friends, you might thereby have diſobliged, and made him your Enemy.*

Would you know why it was ſent? I'll tell you. As an ingenious Ænigma I ſent it to you; not ſuppoſing you could make it out, but thought you would have been Witty on it, and return a jeſting Anſwer, which you did, and I acknowledge was diverting, and would have been more, if it was not for the diſpleaſing Preamble before the Letter.

I ſtill object againſt too little Learning making Fools; for, if we take it your way, and ſuppoſe that by too little Learning you would infer none; it is ſtill Heretical, for I hope you don't think all People Fools that are not Learned. Your Anſwer to the fourth Particular is Satisfactory. I deſire you would explain Seſquipedalious, *which I think ſignifies a Foot and half long, if I've right knowledge of the word; now to the beſt of my remembrance, the whole Letter was contain'd within the compaſs of a piece of Paper 6 Inches Square, ſo what Meaſure you made uſe of I know not.*

Auguſt 1. 1705. Your Friend and Servant, *F.*

At your deſire, Sir, this is Printed entire, tho' we thought we had done no Damage (being ſo long) to take only the Subſtance of the laſt, and did only reflect on the Perſon for that ſingle Action, not being either Angry our ſelves or deſigning an Affront on him; for ſince we perceive, by ſeveral Letters, he is a Man of Sence, and we deſire to give him a Private Reaſon in relation to what he ſays of *Little Review, June* 29. If he pleaſes to ſignifie where he may be ſent to, we do not Queſtion but he

Wil

will be satisfied in the Answer given, and not resent the Mistake. — We are of Opinion, That all People that have not Learning, are Fools in respect to what they would be, had they more Learning than they have, for we spoke it respectively all the way.

As to the word *Sesquipedalious*, *Horace* calls it very long words, words of many Syllables, as appears in his *Arte Poetica*.

Projicit ampullas & sesquipedalia Verba;

So the *Delphini* Interpretation, and the *Notæ variorum* explain it.

Mr. Review,

IN your *Answer to the* Pastry Cooks *and* Confectioners *Epistle, your Proposals there seem to be reasonable enough*, viz, *That you will redeem your* Reviews *with our* Letters (*you must know, Sir, I represent our Company, as you do your Society*, Et non sine injuriâ) *but if you think we will except of your Profers*, multo aliter evenire intelliges Domine——*for we have borrow'd* Phalaris's Brazen Bull, *and we keep all the Papers we can get of yours, to roast your Worship's Stupidity with, when we meet with you at the Brink of* Styx, *(which makes me advise you by the By) to carry a little* Cole *with you to bear the Charges of* —— Limosi gurgitis alnus, *or else you may chance to be Wind bound. Sir, there's a Gentleman knocks at my Shop door for some dried Cherries; Sir, I hope you won't desire I should disoblige a Customer; in consideration whereof, I hope you'll pardon my being so brief in my Advise, and thank me for what you have receiv'd of me above, in your next* Review, *what Advise I mean; he makes such a bawling at my door, I can't tell what I write, I must write my self*

Yours to Command

Nunc & in Seculâ

Josephus Prewin.

P.S. *I writ my self* Josephus Prewin *last time, if you remember, which was to let you know I understood a little* Latin, tune Intelligis?

Good Mr. *Pastry-Cook*, be not so *Crusty* and Furious, we are glad that we have not enough of yours to redeem our own Writing, but had it been right Printed, 'twould have been (*such as yours*) We suppose you imagining our Stupid Papers might make your Cakes heavy, have determin'd to —— ay, to do what, to roast them with themselves, for the Author's Stupidity is supposed to be in his Papers (then at least (what e're they want now) they may be said to have Fire in them.) We are afraid you have got only the Forehead of *Phalaris*'s Bull; according to the offer in your last, we expected a Specimen of the use of our *Reviews*, but we received nothing but Advice, which we return; and would have you carry some Sugar Plumbs to *Charon*, (Children, and your Society deal much with them, to pay your Fare, and do not doubt the Passage of your Servants

Misomorus.

MY *Friend, for so I take thee to be, and in swering this Question, Thee would very much oblige*

Thy Friend.

Friend Review, *I am a Quaker, and was bred up so by my Friends, and am about* 21. *Years of Age, and Friends being dead, I am very much troubled in my Mind, and would willingly be satisfied in the following* Queries

1. Whether a Quaker is a Christian?

2. If he be not a Christian, whether he can be made one? And

3. If he can be made a Christian, which is the best way for him to seek for Eternal Happiness in the World to come?

Pray, my dear Friend, fail not your Answer in your next Little Review, *for I have great deal of Trouble on me.*

Cheapside, Aug. 1. 1705. Yours in hopes *or the 1st day of the 6th Month.* K. J.

The Society are sensible they shall have abundance of godly Angels on them, for giving their Thoughts on this Question, but yet they will do it.

1. He that denies the Divinity and the Power of our Saviour is surely no Christian; we are of opinion, that they who say they have no need of Revelation of the Will of God, but have in themselves that Power which they call the Light, and which we grant only to our Saviour, *We* mean that of Salvation, for I am the Light, says he; do deny his Divine Power. He has taught us that he who is ashamed of him, and his Works also of him, he will be ashamed when he shall come; the Inference I think is too plain; for Christianity is the

only

only Path to Heaven, and the Moral Actions of a Man's Life cannot reach so far.

2dly, Our Saviour said, what was said to the Jaylor, may here be apply'd, Believe and be Sav'd; our ill Principles are Sins, and Sins by Repentance and Faith, are forgiven; and by Renouncing those Principles, and by being Baptized in the Faith, this too may be washed away. I think 'tis dangerous to stay, (at least for you) in the Case you are in, for who doubts he cannot be Saved in his own way, will be allowed, even by those of his own Perswasion, to be barr'd from it.

To the 3*d*. we have said, If he can't be made a Christian, there is no way left to seek for Eternal Happiness; but that being possible, 'tis surely advisable instantly to be done, that you may not lose your share of the Benefit of Christ's coming.

WE own an oversight in the Chapter relating to *Thomas*'s saying, *Let us also go and die with him*; and are of Opinion, it does relate to our Saviour's death.

THE Courteous Reader is desired to correct these Errors, which thro' the hurry of the Press happen'd to pass in our two last; *viz.* N° 17. p. 67. col. 1. l. 4. after *Reflection*, r. *of Light*. N° 18. p. 70. col. 1. l. 25. *with*, r. *without*; col. 2. l. 36. *hardly*, r. *almost*; p. 71. col. 2. *observed*, r. *deserved*; ib. l. 25. after *Language*, add (.) and r. *In the* instead of *you*; ib. l. 27. after *Objection*, add *it is*; ib. l. 29. *disprove*, r. *disapprove*.

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